

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.

Letters to those who have recently professed Religion.
No. 9.

DEAR BRETHREN AND SISTERS:—The great command of the blessed Saviour, given to his disciples just before he "ascended up where he was before," still remains on the pages of his statute book. The obligation it imposes still rests upon his followers, and it must rest upon them until the last convert has put on Christ, and commenced his march towards the Celestial City.

"Go preach the Gospel to every creature" ought to awaken an interest in our hearts, as deep and active as it did in the hearts of that little company at Bethany, who heard it from the lips of the omnipotent, ascending Redeemer. And if it was incumbent upon them to go "everywhere" preaching Christ and Him crucified; counting nothing too dear to sacrifice for the spread of the glorious Gospel—is it not our duty to show our love to the Saviour by the most vigorous and untiring efforts to extend his kingdom? Did the primitive disciples, obedient to their Divine Master, leave all and go forth, toiling, suffering and dying, to carry the news of salvation to their perishing fellow-men?—and shall not we consecrate ourselves, our property, and our influence to the same blessed and reasonable service?

Did Jesus give his life for the world?—and shall not we do what we can, that the dark and benighted may experience the benefits of His redemption? Has He not told us the field is the world? and shall we not, so far as in us lies, extend our labors to every part of it?

Brethren, what are you doing for the missionary cause? What are you doing to send the Bible and the living preacher, to those who sit in darkness and who have never heard of a Saviour?

You hear repeatedly the Macedonian cry of the perishing heathen—you listen to the thrilling appeals of the lone, toil-worn missionary, as he pleads for help, to gather the whitening harvest; and has the response of your heart been, "I'll do what I can?" And have you devised and done liberal things? Have you denied yourselves that you might share the pleasure of doing something for the perishing?

But perhaps you are saying, as some "old professors" have said, that you are poor, and your church is poor, and with all the effort you can make, and by giving to the extent of your ability, you can hardly support the Gospel among yourselves. And it is possible that some of you, after all, can enjoy the public means of grace only a part of the time. And so you conclude, as "charity should always begin at home," that it certainly cannot be your duty, under these circumstances, to do much if any thing to send the Gospel to the destitute.

It certainly must be very painful to those who deeply sympathize with the perishing heathen, whose hearts are ready to melt with pity at the recital of their darkness and danger; to be unable to do anything for their relief. It must be trying to think of the perils by sea and land of our dear, devoted missionaries, of their toils and afflictions, their sufferings and sorrows, and yet without ability to minister at all to their comfort. But more truly distressing must it be to a sensitive mind, to hear of the triumphs of truth among the devotees of error and superstition, to know that souls are converted by the power of the Gospel, from savage barbarity and pagan idolatry; the war-song exchanged for the hymn of praise, and the worship of demons for the service of the God of heaven; and more than all, to anticipate the day when the redeemed of every nation and kindred and people under heaven, shall be gathered around the great white throne, and unite their voices in one grand chorus of praise to Him who hath redeemed them by His blood; and yet want the ability to aid in some humble measure, in the accomplishment of results so grand and glorious!

But it is true, my brethren, that you are so poor and destitute that you can do nothing to advance the interests of the Redeemer's kingdom in the earth?

Can you do nothing, or rather can you do no more than you are doing for Christ, when He hath done so much for you?

Permit me here to observe that it is sometimes the case with those who most frequently complain of having so much to do at home, that they can do nothing to send the Gospel abroad; they are in fact, doing next to nothing anywhere. It is true of some, that their charity begins and ends at home; and it is too true of others, that their charity does not begin at home. They give, perhaps, a trifle; just enough to tell the world that they are idolaters rather than Christians.

But, brethren, I hope better things of you, though I thus speak. I presume you are doing what you can to sustain the means of grace among yourselves. Do what you can to send the Gospel to the perishing. Be faithful stewards of what God has committed to you. Be it yours to so live and labor that it may be said to you at last, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Yours, S. B.

For the Christian Secretary.

Scripture Doctrine—No. 2.
ON THE INSPIRATION OF THE HOLY SCRIPTURES.

As all our hopes of heaven are founded on the Holy Scriptures; and as all our principles and practices in regard to the character of God, and the character and condition of ourselves are to be

learned therefrom, it is clearly necessary that we understand the authenticity of the Bible. In this number I propose, in brief, to show some of the incontrovertible evidences of the truth of the Scriptures;—the design of their being given to man;—and the uses we are to make of them.

First: The truth, or evident veracity of the Holy Scriptures.

1. The intrinsic excellence which appears in the sentiments of the Scriptures. This excellence is pure in precept; exalted in its instructions; kind in its designs; and convincing in its effects. The holy truths of the Bible carry conviction to the candid mind, of its being divinely given by the All-wise, and merciful God.

2. The prophecies predicted, are proved to be true by their exact fulfillment. See the threatenings against the old world,—that they were informed they should be destroyed by the flood.—This prediction was fulfilled, as proved, not only by the Holy Scriptures, but by certain forms of the earth, sea-shells in the midst of mountains, and other discoveries, as well as traditions, which cannot be accounted for in any other manner. But most clearly those prophecies which pointed out the Messiah—his character, and his incarnation,—his sufferings and death, and all the peculiar circumstances attending him. See also the prophecies concerning the Jews,—a peculiar people scattered abroad. Their city Jerusalem trodden down of the Gentiles, and they themselves a practical comment and perpetual monument of the truth of the Bible. But if any are so unwise, so blinded and hardened, as to disbelieve the Holy Scriptures, we would say to them in the language of another, "They must admit that the Bible is dictated by God or good men, or by devils or bad men." Would good men dictate or communicate this word, and still tell the people that God commanded them to write and speak thus? Would they inform us that they saw and heard such visions of God—of his glory, when they neither saw nor heard any such things? And shall we pronounce such men good?

Further: Have devils given such delightful and holy instructions? Have they cautioned men against their own devices, and combined against themselves? Certainly not. But again: Have not bad men accomplished this? Have they not from bitter springs sent forth sweet water? from hateful fountains, given holy and delightful streams? Have they not combined together to destroy their own plans,—to inform the world that bad men should be avoided, and shown that all the wicked shall be destroyed? Certainly not. What remains then as the final conclusion? Surely the word is given by God. "Holy men spake as they were moved by the Holy Ghost."

"His Spirit did their hearts inspire,
And touch'd their lips with holy fire."

But if the wicked still oppose the word of God, the calls of the Holy Spirit, the conversion of sinners, and the thousands of mercies and judgments, providences and grace which confirm his truth, they will, they must have their course with all those who will not believe the truth, but believe a lie, that they might be damned. Let us all believe to the saving of our souls.

Secondly: The design of the Holy Scriptures is, to reveal to the human family the mind and will of God,—to declare forth his holy law,—the sinful and lost state of the world, and the just and eternal sentence of death upon every sinner. His design appears mingled also with great love in giving his well-beloved Son to die for us sinners. He declares in his word that he delighteth not in the death of the wicked,—that whosoever believeth in Jesus shall not perish, but have everlasting life. The holy word is profitable for doctrine, for reproof, for instruction in righteousness. It is for the defence of believers, for the destruction of heresy, and for strengthening and cheering all the saints.

Finally: The uses we are to make of them. We are commanded to search the Scriptures, to give diligent attention to them—to give earnest heed, lest at any time we should let them slip. Further: We are to understand the plan of redemption—the grace that is in Christ Jesus. Therefore it becomes us all to believe the word, to repent of sin, to understand and keep the ordinances of the gospel as they were delivered to the saints. The Lord regards his doctrine as precious; let us also consider it sacred. Says the apostle John, with reference to good doctrine,—
"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds." On this account, dear readers, I write for your perusal this brief system of "Scripture Doctrine." May you read it carefully, and compare it with the Bible, and if I err in writing, be careful that you do not believe me any further than I agree with the Bible. There are mighty efforts in the religious world to introduce and propagate systems and commandments of men.

O may we all have the spirit of our Lord Jesus Christ, and speak and bear the words that become sound doctrine, and Christian practice.

Yours in the Lord, E.

The Second Coming of Christ.

The second advent of the Son of God is explicitly stated in the Scriptures, and it is a doctrine which all the pious embrace with a steadfast hope; his appearing in the majesty of his divine nature, attended with the holy angels, as the final Judge of all, is an event upon which they love to dwell. This doctrine is generally held by evangelical Christians, may be summarily stated, as follows: Christ will make his appearance in the glory of his Father, attended by all the holy angels; the dead will be immediately raised and assembled at the judgment-seat; the earth will be burned up; the righteous and the wicked, having each received their final sentence, will pass, the one into the presence of God, to enjoy forever the smile of his love, and the other, unforgiven, into an eternal banishment from him. The precise time when this momentous event will occur, though it is generally believed to be at no very distant day, has

not been, as is generally held, explicitly revealed. It is believed to have been left, much as has been the close of life in reference to each individual; the event is certain, but the precise time of its occurrence is unrevealed. Individuals have arisen, however, at different periods, professing to have ascertained the precise time of this event, and many seasons have been fixed upon, some of which have already passed. At the present moment many minds are much excited in the expectation of realizing the fulfilment of this predicted event, as fixed by Mr. Miller in the early part of the present year. We are not satisfied ourselves that this event is thus near, and yet, according to the generally received opinion, it may occur thus early.

Admitting that the expectations of Mr. Miller are to be realized, what may be supposed to be the practical effect of such a belief? Would it present any additional considerations adapted to lead the sinner to immediate repentance? We think not. According to the generally received opinion, the sinner is left without the assurance of another moment in which he may prepare for the solemnities of the judgment day. God's assurances of his willingness to save, are expressed in the present tense—"Behold now is the accepted time, behold now is the day of salvation." Mr. Miller's lectures, we doubt not, have been blessed to the awakening of many minds to a sense of their lost condition, not however because he has fixed a particular time for the fulfilment of a prophecy, which we take to be an erroneous interpretation, but because he has dwelt upon an important and clearly revealed truth, and God has blessed that truth notwithstanding the error in interpretation. The mind has been impressed with the fact that Christ who once appeared in his humiliation, as a sufferer, as a sacrifice for sin, is again to appear as the Judge before whom all must stand.

Does the doctrine, as taught by Mr. Miller, add any consideration to a more entire consecration to Christ? We think not. When a thing is complete, nothing can be added thereto. Christ required as perfect a consecration to himself on the part of all his people five hundred years since, as now. The sinner who takes refuge in Christ, is bought with a price; he is no longer his own. Would a near approach of the end of all things change at all the manner of serving Christ? We think not. We are under a certain dispensation which prescribes various duties, and these are to continue until the dispensation terminates. We are to be diligent in business, to distribute to the necessities of saints; we are to warn the wicked, and seek the sanctification of believers. These, and various other duties, arise from our condition, and are to be continued so long as the present dispensation continues; and as we have seen, our service is to be complete; that is to say, every motive which can be supposed to influence a rational mind has been presented. If, therefore, the peculiar doctrines of Mr. Miller can have any practical effect, it would be, to release us from these laws necessary to our present condition. Suppose, then, that the tendency should be to relax our endeavors for the conversion of the world, or suppose it should lead to idleness, or improvidence, would it not be injurious? When the end shall have come, our duties and our employments will be changed; but until then our employments are to continue the same.

But suppose Mr. Miller should be mistaken in his interpretation of prophecy—and certainly he is liable to be mistaken, unless he is divinely inspired, or is more than human, to neither of which conditions does he pretend to have attained—what would be the practical tendency of such views upon the minds of those who have adopted them, and upon the minds of unbelievers? Would it not depress the one class, and lead the other to infidelity?—Chr. Watchman.

From the Boston Recorder.

"He was set in his way."

This was said of an old disciple who was recently borne to his burial. There was something of a sneer in the remark at certain peculiarities of the departed saint. When he had taken a position he was unyielding in it, and this, reaching sometimes unimportant points, and carried on occasions to an unjust extreme, gave to the sneers of the wicked a target they loved to shoot at.

"He was set in his way," and good ways there were, besides the frivolous ones, and which, in the development they made in his character, as much overshadowed the eccentricities, as the towering mountain overshadows the rock and shrubs at its base. A clear apprehension of the spirit of the sacred Scriptures had placed before him the great points of Christian character and principle, and the stern conscientiousness of his mind compelled him to make them his own, and to stand by them at whatever expense.

"He was set in his way." And it was his way to give the blessed doctrines of the Bible a high place in his religious system. They were not stakes, that people might pull up at any time, and put down anywhere. They were the pillars of the great temple of truth, and he that rudely touched them shook the whole fabric. The bulrushes were accustomed to wave with every breeze; but he was one of the oaks of Bashan; his roots had struck deep, and shot far into the fertile soil of God's word. He was rooted and grounded in the truth. The hurricanes, composed of every wind of doctrine, might set upon him; but he was the massive granite tower, and could not be moved.

"Set in his way." That he was. Not the cloud that obeys every breeze; the ball that rolls at every impulse. Zion needs such steadfast men. They are like the breakwater, under the lee of which the small fry of Zion can anchor and ride in safety.

"He was set in his way" about a vigorous and efficient discipline in the church. Some disciples do not seem to be very anxious which way the ship heads—whether she minds her helm well, or refuses. They are good natured, easy souls—anxieties about the perils of the navigation or the

success of the voyage have little to do with their history. The splitting of a sail, or the carrying away of a spar, gives them little trouble. They are quiet about the loss, and are in no haste to repair it. But the discipline before us was a navigator of a different sort. "He was set" about having the ship in perfect trim, and would "set" about repairing all damages with vigor and earnestness. He would have the hand of a whole-some discipline laid with all wise despatch upon fallen disciples. No unnecessary time must be lost in splicing the parted brace, or mending the tattered sail. And he was not the one to say, "it ought to be done"—"hoped it would be done"—and to wonder why it was not done; but he was the man to do it. If more in Zion were "set in their way" after this fashion, what a noble voyage many a church would have made, which for want of such men, has drifted about the ocean a melancholy wreck.

"Set in his way"—so he was. "He was set" upon being a consistent and eminently useful Christian. His heart was fixed in this high purpose. He would not be diverted from it. Others around him in Zion were often lifted up by periodical impulses, so that they seemed to shine brighter than he; but, lacking the right kind of fuel, their flame soon went out. They were fluctuating, unstable. He was set. They faltered, stumbled, stopped. He held on. To them, as they at times flew like rockets into the sky, he appeared a slow-paced, lingering, plodding disciple. But their dazzling brightness was soon extinguished, while the lamp of his piety burned on in a pure, quiet, enduring brightness. There was the hot haste, the confused, unsteady rapidity, generated by unhealthy external impulses. His was the calm movement imparted by the fixed and deep contemplation of eternal truths; truths which, by much secret communing with God, were in him "a well of water springing up into everlasting life."

"Set in his way"—that way being the way of truth and holiness. Well was it for himself that he was; well for the church of God; well for many around him, who felt the power of his living steadfast holiness in turning them to God.

"Set in his way" and God has set him among the fixed stars of the heavenly firmament "to shine forever and ever." H.

"Jesus is not a Man."

We recently noticed an account given by one of the pastors in this city, in a public discourse, of a conversation which passed between the Emperor Napoleon, after his banishment to St. Helena, and his faithful friend Count de Montholon. That conversation was published not long since in a foreign journal. It is so well authenticated, and so interesting in itself, that we here present that portion of it which relates to Christ, to our readers.

"I know men," said Napoleon, "and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself a perfect example of his precepts. Jesus is not a philosopher, for his proofs and miracles; and from the first his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world, to reveal the mysteries of heaven and the laws of the spirit."

"Alexander, Cæsar, Charlemagne, and myself founded empires; but on what foundation did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love; and at this hour, millions of men would die for him."

"It was not a day, or a battle, that achieved the triumph of the Christian religion in the world. No, it was a long war, a contest of three centuries, begun by the apostles, then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side; on the other, I see no army, but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mystery of the cross."

"I die before my time, and my body will be given back to the earth, to become food for the worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep mystery and the eternal kingdom of Christ, which is proclaimed, loved and adored, and which is extending over the whole earth. Call you this dying? Is it not living, rather? The death of Christ is the death of God."

Napoleon stopped at the last words; but Gen. Bertrand making no reply, the Emperor added: "If you do not perceive that Jesus is God, I did wrong to appoint you General!"—Reflector.

From the N. Y. Bap. Register.

"No Holy Effort lost."

There is a fault among Christians—a common fault. I will name it in a few words, as my story is brief and will not admit of a long introduction. It is a small error relative to a large subject. Christians who are not so well instructed as they ought to be are too much opposed to small efforts. I have met with individuals who were willing to do some great thing in the service of God, but unwilling to avail themselves of every-day opportunities to do good in a small way. For instance: I have been acquainted with young men who thought they would rejoice in the ability and opportunity to preach the gospel when they were not willing to pray or exhort in prayer and conference meetings! If a chapter was read they could see nothing in it upon which to found a few remarks of instruction to Christians, or warning to sinners!

I have seen others who supposed they would be willing to go among the heathen as missionaries provided a door should open, when they never ad-

* The error is neither small or unimportant, but so considered.

dressed a word to sinners, with whom they associated daily, upon the subject of salvation! These remarks might be extended, but let those who read apply the principle to themselves. Let them study attentively the history of Naaman the Syrian.

Not long since a pastor's wife with whom I am acquainted solicited a little boy whose father was dissolute in his habits and skeptical in his sentiments, to attend the Sabbath school. He obtained consent of his parents, came the following Sabbath and took his place in the class. Books were served out to him among the rest; he carried them home; they were read. This had a tendency to draw his father out to church, to hear preaching, and lectures on the subject of temperance. At one of the lectures the pastor presented the pledge to him—he signed it with his own hand. Very soon the pastor was sent for to pray and converse with him upon the subject of religion. In short, he found the husband and wife both deeply convicted on account of their sins! They were converted, baptized, and added to the church. They have both honored their profession. The husband is an active, zealous member of the church. His efforts are untiring, his prayers simple, fervent, and effective. With thrilling interest to all who heard him, he remarked a few evenings since, that about a year previous he had pledged himself to the total abstinence cause; that pledge he had kept. Soon after he pledged himself to his blessed Saviour; that pledge he had not kept as he ought, and with tears desired to confess it before all! Very few present who did not feel that they ought to take a much lower place than he found.

Where will the influence of this small effort end? Eternity alone can answer the question!

Christians called to Weep.

Those that will be Christians must look to mourn. The Spirit descended in the form of a dove, to denote both meekness and mourning. Christian affections will be tender: God's glory cannot be violated, but your heart will even bleed, if it be right; "Rivers of tears run down mine eyes, because thy law is made void." Ps. cxix. 136.—When sins are common, your souls will weep sore in secret places. Jer. xiii. 17. If afflictions light on God's heritage, you will have a fellow feeling. Rom. xii. 15. Nay, there will be not only occasions offered without, but within; your own sins, your own wants. Your sins, "Woe is us, for we have sinned." Lam. v. 16. Time shall come, when you shall have occasion to mourn like the doves of the valleys; Oh, woe the time that ever I sinned against God! Your wants and needs; all gracious supplies are to be fetched out this way. The disciple is not above his Lord; "By prayers and tears and strong cries," &c. Heb. v. 7. His requests were uttered with deep sighs; Christ, that shed his blood, did also shed tears; and, if he was a man of sorrows, certainly we must not be men and women of pleasures. Well, then, do not call mourning melancholy. The world dealeth perversely with the children of God, they provoke their sorrow, and then upbraid them with it. Your sins and injuries give them occasion to mourn, and then you blench the holy profession, as if it were mopishness and melancholy. Those tears that you see upon the eyes of God's children, are either shed for their own sins or yours. If for yours, you should not upbraid them, but bear them company, mourn with these doves of the valleys; if for their own, "a stranger doth not intermeddle with their joys." "Thou sun shineth many times while it raineth; there may be joy in their hearts, whilst there are tears in their eyes."—Manton.

THE HEART.—The little I have seen of the world and know of the history of mankind, teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy,—the feverish inquietude of hope and fear, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening vices within—health gone—happiness gone—even hope, that remains the longest, gone—I would fain leave the erring soul of my fellow man with Him from whose hands it came.

Home Mission Department.

OFFICE OF THE AMERICAN BAPTIST HOME MISSION SOCIETY, NO. 354 BROOME STREET, CORNER OF ELIZABETH STREET, NEW YORK.

For the Christian Secretary.

AM. BAP. HOME MISSION SOCIETY,
NEW YORK, Jan. 26, 1848.

Missions in the United States.

NUMBER V.

Further Necessity for the Society.

Much might be written to show the necessity of the Home Mission effort in preserving the purity of the ministry and churches; to elevating and chastening the public morals; and what is of incomparably more importance than every thing else, in directly winning souls to Christ, but our limits will not allow us at present, and the particular object in view requires us to confine ourselves to a single point. It is to show its necessity to increase our means of foreign operations.

For several years past, these operations have dragged heavily along. All the means at our command are requisite to sustain the present force employed, and yet they are inadequate to the proper cultivation of the ground occupied, and much more so to any extension of our field. This cannot be attributed to alienation of heart among our friends, nor entirely, to local differences of policy, much less to pecuniary inability. In the early history of our foreign missionary operations, the novelty and oriental charm thrown around them, together with strong personal sympathy with missionaries in their toils and sufferings, awoke an impulsive feeling in the churches which afforded an irregular, though generally sufficient supply of

the treasury. But the spirit of impulse has nearly subsided, and that of hesitation is extensively substituted. The result is that out of our denomination, numbering 600,000 communicants, the receipts for foreign operations is but about \$70,000 per annum! It is but a tythe of our real ability. A single cent a week from each communicant would amount to \$300,000 per annum.—What reasonable person will question the ability of the denomination to raise this sum and much more? It is not for want of ability that it is not raised, but for other reasons. We name some of them.

First. Limited knowledge of missionary operations. Multitudes may be found in our churches who seem utterly ignorant of them. How can we expect their aid?

Second. Erroneous views of the nature and tendency of missionary operations. There are thousands, especially in the new States who, because of such views, disapprove and oppose those operations.

Third. The accumulating spirit. This is prevalent among all classes, but its power in retarding the work of missions is seen more readily among those who are informed and entertain no inconsistent opinions of the missionary enterprise. Many of these persons give money for missionary purposes, but so little compared with their ability that, frequently, it would be better for them to give nothing. Their example is bad, and their cooperation, if it is entitled to such a name, is discouraging. What but the faithful dissemination of the gospel by missionary men can enlighten such darkness, remove such errors and expand such hearts?

The history of the Home Mission effort shows that it accomplishes a change in these respects. A large number of churches and communities which, a few years ago, bore an anti-mission character are now, through the instrumentality of Home Missionaries, active in missionary labors, returning more into the treasury of the Lord than was bestowed on them. Every church thus reclaimed becomes an auxiliary of the missionary enterprise, and consequently, adds to our ability to send the gospel abroad.* Now if we omit to enlighten them, our resources will remain inadequate, indeed, they will speedily and inevitably diminish. They can never increase in proportion to our wants. If, therefore, we would extend our missionary operations abroad, or even sustain them as they are, nay more, if we would preserve our own privileges at home, we must turn our attention more seriously and zealously to the work of Home Missions. Many men, of great experience, wisdom and piety, pronounce this a paramount work for American Christians. If so, it is a shame that it is not better supported. Without giving less to sustain our efforts abroad, we ought to do more for home, certainly not less than is done abroad. Sow abundantly here, and we shall have seed to strow upon more distant fields. Raise sufficient defences around our Zion at home, and while battling the powers of darkness in foreign lands, we need not fear their retaliatory attempts upon our own camp.

On the contrary, neglect our own country, especially in its present condition, and we shall find to our cost and shame, that whatever we may gain in foreign conquest will be worthless compared with the rich possessions we must surrender to our foes.

INCREASE OF BAPTISTS.

In 1792, fifty years past, the Baptist denomination in the whole United States numbered about 1000 churches, 1,250 ministers, ordained and licensed, and 70,000 communicants. In 1812, according to Benedict, the denomination had increased to 2,164 churches, 1,605 ministers, 172,000 communicants.

In 1832, another period of 20 years, gives 5,320 churches, 3,618 ministers and 355,000 members.

In 1840, (omitting fractional numbers,) we have 8,000 churches, 5,500 ministers, ordained and licensed, and 600,000 communicants. Showing for 50 years, an increase of 12 per cent. annually, in members, but a decrease in the ratio of ministers.

In the Valley of the Mississippi, the increase of members is greater and the ratio of ministers still less. In 1790, there were 60 churches, 112 ministers and 3,984 members in that region.

In 1840, there were 260 Associations, and (omitting fractions) 4,000 churches, 2,500 ordained and licensed preachers, and 200,000 members, showing an increase of nearly 100 per cent. And so far as the support of the ministry; organized benevolent action; mutual cooperation, and the means of diffusing religious intelligence and real efficiency are concerned, the gain has been more than 400 per cent. The average number of baptisms annually for three years past is about twenty-five thousand. Much of this, directly and indirectly, under God, is to be attributed to the instrumentality of the Home Mission efforts.*

During ten years, the period since the organization of the Home Mission Society, 756 missionaries have acted under the Society's commission. The principal portion of them performed their labor west of the Alleghany mountains. The aggregate of their labors amounts to about 600 years of one man; and at least, 2,000 churches and destitute places have been supplied by them for different periods of time.

A part of the results of their labors, reported du-

* From 42 of the churches aided by the American Baptist Home Mission Society last year, \$2,798 61 were paid for benevolent purposes. This sum may appear small to many persons, but to those who are well informed of the unparalleled scarcity of money at the West, and the extensive existence of a spirit of uncompromising hostility to all missionary operations and claims for ministerial support, they will be regarded as unexpectedly liberal. It is enough, perhaps, to say, that nearly the whole amount is from churches which but a few years—some of them not more than two years ago—had never paid, and not a few of which regarded it as heresy to pay a dollar for such purposes. In 1832, the year of the organization of the Home Mission Soc., there were in four Western states but 955 Baptist churches, with 484 ministers, only ten of whom were pastors, of all classes, and their contributions were, comparatively, nothing. At this time, there are in the same states, 1689 churches, with 772 ministers. At least, 99 churches are supplied with pastors, and are laboring to spread the gospel throughout the world; 105 ministers, who formerly opposed missionary operations, are now their zealous advocates; \$6,245 were contributed by the churches last year for benevolent purposes, and several institutions of science and theology are now in operation there.

Changes equally great have occurred in nearly all the other States in the Great Valley.

+ J. M. Peck.

ring that period, have been the baptism of 10,990* persons; the constitution of 401 churches; the ordination of 142 ministers, and the organization of many benevolent societies, Sunday schools, Bible classes, &c.

We state these facts to show the wonderful increase of the denomination, the instrumentality of the Home Mission Society in promoting it, and the great deficiency of ministers in the churches, especially at the West.

REMAINING DESTITUTION.

Upon this subject a volume might be written, and we should feel under obligations to give an extended view of it in this connection, had it not been done so frequently in our weekly publication of missionary correspondence. We can only remark that in nearly all the western States, the destitution of the gospel ministry is affecting.—Villages, cities, towns and whole counties suffer from it, and not unfrequently, numbers of each in a single State. It often occurs that not a sermon is preached in some settlements in many months, and even years. From such settlements the Macedonian cry is constantly heard, and often in its most imploring accents. Were the means furnished, five hundred missionaries could immediately be placed by the Home Mission Society, in fields where they would find constant employment in supplying such hungry souls with the bread of life.

* At least 4,000 persons baptized by the missionaries, but not reported to the Executive Committee, might be added to the above. Five thousand more, converted through their instrumentality, and baptized by the pastors of churches, might be superadded; and as they baptized none but professed believers in Christ, we have reason to hope that 20,000 persons have been won to Christ by their ministry.

From the N. Y. Bap. Register.

The Arrogance of Popery.

In our country has become so alarming that it has been deemed advisable by Protestants of different denominations in Philadelphia, to organize an association to impart to their fellow-citizens such light on the subject as shall wake them up to the great peril to which our free institutions are increasingly exposed. By the report of the proceedings of the meeting at which the constitution was adopted and the society organized, we see among the signatures prominent members of all the different evangelical denominations. Dr. S. H. Tyng, a much beloved, pious Episcopal minister, and a resolute expositor of the popery of Puseyism, Drs. Cuyler and Engles, and several others of the old school Presbyterians, and several of the new, members also of Methodist churches, Dutch Reformed, and Lutheran churches, and several likewise from among the Baptists, as Elds. Kinnard, A. D. Gillett, G. B. Ide, and others. E. F. Backus, Esq., is the President. Dr. Tyng, G. B. Ide, and John Kennedy, Vice Presidents; and among the Board of lay directors, Brn. J. M. Linnard and T. Watson.

The objects of the Association as stated in the articles of the constitution are, "1. The union and encouragement of Protestant ministers, to give to their several congregations instruction on the differences between Protestantism and Popery. 2. To call attention to the necessity of a more extensive distribution and thorough study of the Holy Scriptures. 3. The circulation of books and tracts adapted to give information on the various errors of Popery in their history, tendency, and design. 4. To awaken the attention of the community to the dangers which threaten the liberties and public institutions of the United States from the assaults of Romanism."

All evangelical Christians must certainly feel interested in the preservation of our free institutions, securing equal privilege to all, and one has the same interest here as another—an encroachment on these by one should be carefully resisted by all. But from the different denominations who hold to the Bible, urge the reading of the Bible on all the people, and an adherence to it as the only rule of faith and practice, there is nothing to be apprehended. There is but one denomination from which the community have anything to fear—and that the papacy, whose priesthood are engaged every where for the exclusion of this book. The character of this sect is such, if the illustrations of it in other countries are any criterion, as to awaken the deepest alarm, and if in connection with these be added the consummate arrogance it has already evinced in this country, feeble as it is in comparison with others, the peril is beyond the conception of the most suspicious. If the description given of this sect the faithful histories of Europe were at all regarded by those who control in political affairs, there would however be little ground for alarm; and if the appellations given to it in the Scriptures, such as "the man of sin," "the beast," "the mother of harlots," and "the mystery of iniquity" were looked at they would awaken unceasing vigilance on all its movements, and secure so firm a resistance to all its applications for favor, that there would be no reason to fear its ascendancy or control. But when these are disregarded, and the dreadful portraiture given by the faithful historian, and the degrading and superstitious submission to a miserable priesthood so prominent in all papal countries, are excluded from consideration in the corrupt pursuits of political partisans, surely we have much to fear.

From the present numerical strength of Papists we have little to alarm us. A million is as much as their just statistics would present, but allowing their claim of a million and a quarter, they are quite below any one of the leading denominations in the country, and taking them together numerically contemptible. But with half their present number, with their consummate arrogance, the fearful corruption of high party men, and the ignorance and incredulity of many of our citizens, considerate men see much cause for alarm; no other sect bring their religious peculiarities to the polls, nor is any other sect controlled by their religious teachers in the use of their elective franchise. The political views of evangelical ministers are commonly but little known by their flocks, and were they to indicate a disposition to interfere with their political sentiments, it would result in the destruction of their influence, if not in their removal. Of course partisans in politics have nothing to fear in the rejection of an application from either of these bodies. But in regard to Papists it is far otherwise, and politicians know it well. Their applications come backed by the virtual pledge of opposition or support by almost their whole sect, and principles must be sacrificed and whole encountered to propitiate the favor of

such a multitude.

The illustration of this fact has been sadly furnished in the recent effort of Bishop Hughes to exclude the Bible from the public schools in New York. See how the whole body of Papists were brought to bear on the election fall before last, when the agent of the Bishop, Mr. M'Clay, with his companions, were sent to the Legislature, and the law was passed, with the exception of a single clause, exactly to suit the Bishop. Look at Philadelphia, and see a very similar development in the common schools of that city. The Papal prelate of Pennsylvania, Bishop Kenrick, has just been following the example of the subtle Jesuit of New York. He has applied to the controllers of the public schools in Philadelphia for the exclusion of the Bible from their schools, and they have complied with his direction without even asking counsel of the Protestant portion of the community! This has been done by a vote of 12 to 7.

"On the simple request of the Roman Catholic Bishop Kenrick," a Philadelphia paper says, "they have excluded the word of God from an essentially Protestant community so far as the children of Roman Catholics are concerned. The men who are entrusted with the education of a large class of the community, destitute, in all probability, of religion themselves, are willing to give their pledge that the word of God shall be studiously withheld from the poor ignorant children committed to their care. A terrible responsibility truly!" but one which men fond of office and eager for political power will readily incur before they will hazard the loss of the suffrages of the Romish population. The question may well be asked, whether in such a state of things the institutions of our country are not in serious peril, and whether some association be not required for their protection?

Suppose now the evangelical portion of the community should unite in saying to ambitious partisans in power throughout the Republic: if you admit Papists to interfere thus with the rights of the Protestant population in maintaining the Bible in our common schools, and give them superior privileges to us, you will be dismissed from your places and sent into retirement, would they dare to encroach the breadth of a hair further? Most assuredly not. Such an announcement would fill them with dismay, and they would redress speedily their present outrages, and give us all we wanted. But, they are well aware, that as a religious community, we adopt no such measures, therefore they may continue to propitiate the favor of Papists at the polls by yielding to their arrogant requests and bid us defiance. The only course, therefore, for Protestants to pursue is to enlighten the community as far as possible on the character of Popery, and the nefarious designs of the man of sin on the free institutions of the country, and by a steady perseverance they may, in the sequel, exercise an influence that may save the Republic. The strong and incontestable evidence now furnished in the bold and diabolical plan of the Papacy to exclude from the common schools of our land the Holy Scriptures, is a subject which gives opportunity for sounding the note of alarm to good advantage. Though infidelity and the corruption of politicians, and the prostitution of the political press are frightful, the great mass of society, if they can be brought to look at this deep-laid plot against the Holy Scriptures, may be roused up from their insensibility and take their stand against political men who would pander to so deadly a sect; this is the only hope. No Republic can possibly live where the Bible is discarded. And the history of the revolutions and convulsions of Spanish America is a demonstration of the fact. Though the Papal population claim our strongest compassion, the burning of Bibles and the banishment of the Bible, by the direction of the priesthood, are to be pressed home on the serious consideration of the people.

Christian Secretary.

HARTFORD, FEBRUARY 10, 1843.

The Sixth Volume.

The sixth volume of the Secretary will be commenced early in March next, and it may not be improper to say a few words in relation to it in advance—not that we contemplate any new measures, or wish to make large promises that may never be redeemed—but simply to remind our friends and patrons of the necessity of their cooperation in sustaining the paper. It is now nearly three years since we assumed the publication and management of this paper, during which time we feel conscious of having endeavored to discharge our duty faithfully in the maintenance of what we consider Bible truths. The same principles that have governed us heretofore, will be our guide in future.

We will not now stop to urge the importance of sustaining a denominational paper in this State. After supporting a paper for sixteen years, the experiment of getting along without one, was tried, and resulted in a signal failure; and the publication of the Secretary was resumed after a suspension of some eight or ten months. Since that time we have heard but one opinion expressed in relation to the necessity of a medium of communication between the churches in this State. As the question appears to be settled that a paper must be sustained, we would just say to our friends that their influence and support is necessary in order to place it upon a firm and permanent basis. We would not be understood as feeling dissatisfied with any of our friends in this respect; on the contrary we have cause for gratitude for the faithful and unrequited services of our numerous friends in every section of the State, in behalf of the prosperity of the paper, as well as for its present extended circulation. We say extended circulation, for at no former period has its circulation been so large as at the present time.—But it must be borne in mind that our field of operations is small, being confined chiefly to this State and the bordering counties of neighboring States; and for this reason a more vigorous and

united system of action is necessary to increase that circulation. The Secretary never has been, nor is it at this time a source of profit; on the contrary, had it not been for our own untiring and persevering efforts, in connection with those of our friends, we should not have been enabled to sustain ourselves in prosecuting the publication of it. We believe that an accession of some four or five hundred names might be procured, were the proper measures adopted in each church for this purpose. We leave the subject with our friends, hoping that an increase to our subscription list, corresponding at least with the increase of the denomination, will be made at the commencement of the next volume.

Revival in New Haven.

NEW HAVEN, Feb. 6, 1843.

DEAR BRO. BURR:—I suppose it may not be uninteresting to your readers to learn that God is graciously reviving his work in this city. The New Haven Association met with us the first Wednesday in October last, and it was one of the most delightful seasons of the kind I have witnessed for many years. A spirit of Christian devotedness seemed to characterize the exercises of the occasion, and a manifest impulse was given to the religious feelings of our brethren who were present. From that time we deemed it important to put forth more vigorous efforts to awaken a general interest in the church, and win souls to Christ. Accordingly the two Baptist churches in this city united in making some special efforts for the salvation of souls, and the pastors preached alternately night after night, for a number of weeks in succession. The lay brethren of the churches, many of them, seemed willing to cooperate with their pastors in the good work, and not many days had elapsed until enquirers were multiplied, and converts began to rejoice in hope of immortal glory. Thus the work went steadily on, with slight variation, till two weeks ago today, when the Rev. Leonard Fletcher, of Hamilton, N. Y., came to our assistance. Since that time the work has received a new impulse, and many souls have been converted. I baptized yesterday 16 willing converts, and Bro. Winter, pastor of the 2d church, baptized 7. We have baptized in all since the meeting of the Association, 77, and both churches have been about equally enlarged by the accessions. Brother Fletcher's labors have been well received, and the prospects of his abundant usefulness amongst us are exceedingly flattering. As the meetings progress, the interest seems to increase, and hopes are entertained that we shall enjoy a great and glorious revival of religion. But it is perhaps better to wait for the results, than to anticipate too much in this communication. You may expect to hear from me again, by and bye. "Pray for us."

Yours, most affectionately,
THOS. C. TEASDALE.

Ordination.

At the request of the Baptist church in Avon, an Ecclesiastical Council was convened at Avon on the 25th of Jan. 1843, for the purpose of examination, and if thought expedient, of setting apart brother NILES WHITING, late a member of the South Baptist church in this city, to the work of the gospel ministry.

The Council was organized by the choice of Bro. Gardon Robins, Moderator, and Bro. Wm. Reid, Clerk. Prayer was offered by bro. Alfred Gates. The following churches were invited to represent themselves in the Council, by their pastors and delegates, viz:—First and South churches in Hartford, churches in New Britain, Tariffville, Bloomfield, and Canton.

The council, after examination of the candidate in regard to his Christian experience, call to the ministry, and views of gospel doctrine, and hearing the testimony of brethren from various churches where Bro. Whiting had labored, were unanimous in their vote for his ordination. The committee reported the following order of exercises for the occasion:—1. Reading select Scriptures and prayer, by Rev. L. F. Barney, of New Britain; 2. Sermon, by Rev. Gardon Robins, of Hartford; 3. Prayer at the imposition of hands, by Rev. Alfred Gates, of Bloomfield; 4. Charge by Rev. Wm. Reid, of Tariffville; 5. Hand of Fellowship by Rev. G. B. Atwell, of Canton; 6. Address to the Church, and concluding prayer, by Rev. A. Gates; 7. Benediction by the Candidate.

The sermon was founded on Heb. xiii. 17; "They watch for your souls as they that must give account." The theme of the discourse was, the qualifications, the duties, and the responsibilities of the gospel minister. The interesting services were enlivened by sacred music, in which the choir were aided by friends from Canton.—Bro. Whiting has been laboring with the church for some months, to their acceptance. May the rich blessing of the Lord Jesus attend his continued efforts, and make him an abundant blessing to Zion.

MR. EDITOR:—As one constant reader of the Christian Secretary, I wish to return thanks to your Washington correspondent for his interesting letters, and to express my hope that they may be continued. They are, I doubt not, acceptable to very many of your readers; and for the encouragement of your correspondent to continue them, let me say, will, I believe, induce the prayers of many at the east in behalf of the labors of the beloved brother who is now devoting his energies to that important field.

Fresco-Painting in Baptist Chapels.

Having remarked, in several recent notices of new meeting-houses, that the fashion of painting in fresco, upon the wall back of the pulpit, is creeping in among what were so lately the poor, plain Baptists, we feel constrained to express a few homely and out-of-date opinions, under the title that heads this article.

"But first tell us, Mr. Editor, what upon earth you mean by your fresco what-d'ye-call-it; expound your text, if you please, before you proceed to fresco." Well, then, you must know, old-fashioned disciple, that fresco-painting is not fresco-painting—but only an imitation of an art so called, which consisted in making pictures on wet plaster, in such a manner that when the wall became dry, the colors were indelibly stained into it,—and which has long been lost to the world. This may not be a very scientific description, but it is near enough for common folks, or for our present purpose. The modern fresco is like the ancient, only, inasmuch as it is a picture on a plastered wall. A few years since, the custom began to prevail among our rich neighbors of other denominations of occupying the vacant wall, in the rear of the pulpit, with an architectural painting generally representing another apartment, with pillars, architraves, friezes and all, to match. Done by Italian artists, these were all very beautiful—and the perspective being very fine, and the shadowing very perfect—they looked for all the world like another meeting-house added to the first, without any people in it—and very cool in summer, but rather chilly of a winter's morning. We used to gaze upon these sham meeting-houses with prodigious satisfaction, whenever by any accident we strayed where they were to be exhibited—but with about as much expectation of ever seeing one in a matter-of-fact Baptist chapel, as of finding there a row of wax candles and a plaster-of-paris Virgin Mary.

But we see, our brethren have labored long enough under the painful imputation of belonging to the "lower classes" of society. "Who are the Baptists, ma'am? A set of nobodies, ma'am,"—we feel, has been said for the last time. The silk damask and the sofa-seats—the carving and the gilding, the organs and the chandeliers, have been monopolized too long, already, by those who have assumed to look down upon us, not only as sinners, but publicans. And at last, the frescoes, which did seem a little beyond our scope, have appeared in our Boston churches, (and some others, we believe,) and of course will soon go the rounds among us.

We confess to certain aspirations of the triumphal order, for it is certainly rather fine, in these days, to find one's self among the gentility—but after all, there is a homespun set of notions about us, which have been acquired by long habits of association among the lowly, and which will persist in obtruding themselves into our modern presence, reminding us and prating to others, of our humble origin. We despair of ever being able to "sink the shop." Something says to us, when we think of it all—*cui bono? cui bono?* which is all we remember of the Latin for *what's the use?* And what is the use, dear Baptist reader of the old stamp, mindful of the ancient days of solidity and simplicity, and unsophisticated in frescoes,—what is the use of a painting behind the pulpit, unless it be to take the eyes from the minister, the heart from the sermon, and the cash from the missionary box?

"Why, to improve the taste, to be sure," says a genteel voice, but rather small, at my elbow,— "you would not have the Baptists ignorant and unpainted, because they always have been, would you? To let error monopolize all the refinement is high treason against the truth, sir." Ah, refinement—taste—um—very good things, very good things, surely. But how does it happen to be in good taste to represent a magnificent hall all columned, and pilastered, and curtained, and what-not, running out from a plain, handsome apartment, which, dignify it as you will, can never be any thing but the chief room of a Baptist meeting-house? We have seen a splendid Gothic room continued by fresco, until it became a cathedral, and there's some sense in that; but perhaps the finest feature of it, after all, is, that it was built by the Dutch Reformed, and was to be sold not long since, under the hammer. The Roman Catholics have it by this time, probably, and much good may it do them. We hope the next one built for Dr. Matthews will be erected by the Dutch Re-formed.

But we cannot help thinking how refinement will culminate among us, when the fashion takes among the country churches, (and emanating from Boston, the most sanguine expectations may be entertained that it will,) and the vaulting genius of the village sign-painter causes the shade of Michael Angelo to pale with envy, by doing fresco in the Baptist meeting-house. This would be "getting into the pictures!"

The fact is, if the thing is done by a poor artist, it is disgusting—if by a good one, it costs too much. The missionaries want the money.

"Ah, that's real old bigoted Baptist talk." So it is, Miss Malapert, and we glory in it. Tell me, now, how can those good ministers in Boston, their souls all on fire with the missionary spirit, as we know them to be, preach the great doctrine of entire consecration to the cause of Christ—a doctrine which strikes at the root of all lux-

urises—every thing useless and expensive—with such great, gaudy inconsistencies as these to back them? What objection will apply to the beautiful and appropriate pictures, with which the Roman Catholics ornament their churches, that will not apply to these? (Nay, we think, a well executed scripture scene much less objectionable than these frescoes, for they mean something.) Is it well, either, to set such examples to other churches, less able but ever prone to follow—making expensive chapels the fashion, and plunging the people into irretrievable bankruptcy? If we should ask wisdom of Jesus, how to build up the cause of Christ in Hartford—would he say "get a fresco on your meeting house," think you? How has God kept his own true churches from arrogance, from spiritual pride, from intolerance and arbitrary power? Why, by taking care that they should have nothing to boast of—by giving the power to somebody else and keeping them humble, under the heel of oppression. And how has He preserved them from worldliness, extravagance and formality? Why, by keeping them poor, unrefined, and, as to all worldly wisdom, ignorant.

Of late, however, He seems to try his people with an increase of wealth, refinement, and learning; but what sound-hearted Baptist, mindful of our past history, and conscious of our present danger, is not ready to exclaim, "if we cannot be poor in spirit unless also poor in pocket—if we cannot be honest unless unlearned,—if we cannot be lowly, unless powerless and persecuted, away with all our progress to the winds, without a doubt or a sigh." But it is not so; it need not be so; there is a medium (and it is not hard to find) where taste, true learning, and true refinement, can coalesce with humility, single-minded simplicity, and a spirit of self-sacrifice for Christ. But our paragraph has grown into an article, and we must —

"But, Mr. Editor, the fresco; after all, such things certainly do serve to infuse true taste, and a proper ambition among our people. They are harmless, and if a church can only afford it, and at the same time hold not back from giving to the Lord, surely —"

Pshaw! good reader,—don't believe it. It's foolery. It's tom-foolery.

[Our correspondent who furnished the article alluded to in the letter below, will probably be able to explain the reason for the statement made by him respecting the Congregational church in Suffield. We presume he was led into an error by giving credence to an unfounded report, without having taken the trouble to ascertain its origin. It should be a point in the mind of a writer for the public press, first to know the facts in the case about which he designs to write, and secondly to write them.]

For the Christian Secretary.

Revival in Suffield.—Error Corrected.

MR. EDITOR,—In the Secretary of the 3d inst., in the account of the great and blessed work of grace now in progress in this town, the following passage occurs:

"It has also extended to the Congregational church in this place, (and blessed be God, a little of the pure truth has gone with it,) for they have voted (with the exception of a single Deacon) to baptize (immerse) all, and any, who may desire it."

Your correspondent probably supposed this declaration to be true. I am not accustomed to notice flying rumors, nor on seeing the above statement published before the world, I felt bound to correct it, and I doubt not but you will justify me in so doing. Ever since I have been in the ministry I have immersed all who have desired it of me, but the subject of immersion has never been brought before the church of which I am pastor, for their action in any way or shape whatever, neither have the church, to my knowledge, ever taken any action on that subject. We are enjoying a great and blessed work of renewing grace in our midst, for which we thank, adore, and bless only the God of all grace; but of the evidence of the purity of this work, as assigned by your correspondent "O. P. Q." we are utterly destitute.

Yours, in Christian love,

Suffield, Feb. 6, 1843. A. C. WASHBURN.

THE RELIGIOUS HERALD.—A new semi-monthly paper, at one dollar per annum, bearing the above title, was laid upon our table last week. It is to advocate the interests of the Congregationalists in Connecticut, and appears to be managed with ability, (if we are to take this, the first number, as a specimen of those that are to follow.)—We have already expressed the opinion that the Congregationalists of this State would not suffer themselves to be dependent upon other States for a religious newspaper, and are still of the same mind. The Herald, however, should be published weekly, in order to insure its success. The present religious aspect of the world demands a weekly "Herald" of intelligence at least, and we hope our friend Moseley will so far consider the interests of his denomination as to alter his arrangements, and furnish his readers with a weekly sheet.

THE METHODIST CHURCH.—The last Christian Advocate and Journal furnishes a statistical table of the number of members, churches, &c., in the Methodist church in the United States, Texas, and Liberia, together with the increase from December, 1841, to November, 1842. According to this table, the net increase during the

year is one hundred and twenty thousand, one hundred and twenty-three, after deducting all who have withdrawn, have been expelled, or have died during that year. The total number of members is one million, eight thousand, nine hundred and one. Of this number, 2,388 are in Texas, 518 in Liberia, and the remainder in the United States and Territories; 890,493 of which are whites; 115,039 colored; and 3,379 Indians. We are not able to determine whether those who are members of the "Class," are included in the above estimate or not. By the class is understood all who design to unite with the Methodist church, during the first six months of their probation.

Revivals.

The New York Baptist Register contains notices of revivals in the following places. Bethel Baptist church, Utica, eleven baptized, and others waiting for the ordinance. Roundout, Ulster co., 58 have been baptized, and the work is still spreading. Ballston Spa, 73 have been baptized since the first Sabbath in January. The Presbyterian and Methodist churches are sharing in the revival. There are also revivals in the Baptist churches in this Association, viz: Milton church, 1st Galway, 2d Galway, 2d Half Moon, and Waterford. In each of these churches from twenty to fifty have been added by baptism. Palmyra, eleven were baptized on Sabbath the 22d ult., in connection with the 1st church, and twenty-two by Elder Bennett of the 2d church.

The New Hampshire Baptist Register says, the revival in Concord is still in progress. One hundred and twenty-nine have been baptized and have united with the Baptist church. Of those converted under the preaching of Elder Knapp, about 50 have united with the North Congregational church, and about 30 with the South, and quite a number with the East and West parish churches; also, about 20 with the Episcopal church. Revivals are also in progress at Hampton Falls, Sanbornton, and Plaistow, New Hampshire.

The Christian Watchman says: "We have cheering intelligence from almost every section of New England; the indications encourage the hope of a general revival of religion. Almost every paper gives some instance of religious awakening. We have had verbal information during the week from Beverly, Danvers, Barnstable, Hyannis, and Tyngsborough."

At Bordentown, N. J. says the Christian Reflector, a work of grace has been in progress for several weeks.—On Sabbath, the 15th ult. sixty willing converts were baptized by the pastor of the Baptist church in that place, and twenty more were expected to go forward the next Sabbath.

The Sixteenth street Baptist church, N. Y., says the Baptist Advocate, is enjoying a season of revival; 10 were baptized last Sabbath week, and 11 last Sabbath. The work is interesting and meetings were held in the afternoon which were well attended. The Cannon street church are also receiving additions to their numbers. The work had been progressing several weeks, and lately has become very powerful. Seven have been baptized, and thirty received by baptism.

BURNING OF THE MERCER UNIVERSITY.—The Christian Index of January 27th, contains an account of the destruction of the brick edifice known as the Mercer University. The late Rev. Jesse Mercer, of Georgia, was the founder of this Institution, he having left, by his will, the sum of twenty thousand dollars or more, for the purpose of establishing it. From the statement in the Index we are led to conclude that the building was but just finished when the fire occurred. That paper says:—"About four o'clock, on Wednesday morning last, the fire was discovered breaking through the roof near the centre of the building, and had made such progress when discovered, as to defy all exertions to extinguish it; and the walls alone are now left standing. This calamity, without doubt, is the work of an incendiary. All the apartments of the building had been scoured and put in order the day previous, for the reception of Students; and we are informed by the Steward that no fire had been in the building for five or six days. The fire was communicated to the building from the garret story, and so near the entrance at the top of the stairs, as to prevent access to it,—the lock of a door below, had been forced by the incendiary, to accomplish his nefarious purpose."

We understand the Policy of Insurance on the building expired on the 21st inst., and had not been renewed.

The Secretary's books, and some articles of furniture, were also burned.

Fortunately the wind was low, and by the active exertions of our villagers, the adjacent buildings were saved. A call of the Board of Trustees has been made, and the measures to be adopted will soon be known.

We are authorized to state that the operations of the University will be continued without interruption. Ample means for lodging and otherwise accommodating students, are prepared; and it is trusted none will stay away that designed attending."

A TREATISE ON THE NECESSITY OF CAPITAL PUNISHMENT. By Jonathan Cogswell, D. D. Professor of Ecclesiastical History in the Theological Institute of Connecticut. Hartford: press of Elihu Geer. 1843.

This is a work of some fifty or sixty pages, devoted to the defence of Capital Punishment. The author appears to have devoted more time in answering certain objections that have been adduced against Capital Punishment, than in defending the system upon scriptural grounds, although he has not entirely overlooked this, the most important part of his subject. There may be some merit in this Treatise, yet we think we have seen the subject handled in an abler manner.

For sale at the Bookstores.

Selected Summary.

From Matamoros.—Confirmation of the Capture of the Texian Army.

By the arrival of the schooner Doric, we have advice from Matamoros confirmatory of the intelligence received by the last steamer from Texas, that the division of the Texian army under Cols. Fisher and Green, had been captured at Mier.

On the 15th of December, General Ampudia received a despatch from General Wolf, informing him that the Texans, 800 or 1,000 strong, had taken Laredo, and that the Gen. Wolf, had been compelled to fall back; that the Texian forces were taking the northern route towards Matamoros. On the receipt of this intelligence Gen. Ampudia left Matamoros, with two battalions of Sappers and miners, in quest of the enemy, and reached Mier, 30 leagues distant, on the 22d Dec. A body of Texans, under the command of Colonels Fisher and Green, had, in the meantime, crossed the river and attacked the town in the night. The Mexican troops stationed in that neighborhood immediately went to the assistance of the city, when an engagement took place which lasted several hours.

Every house and street was desperately defended. After the battle had been maintained on both sides with determination and obstinacy for such a great length of time, the Texans, finding themselves surrounded on all sides, resolved to surrender, and finally capitulated on honorable terms. It is feared, however, that the articles of surrender will not be faithfully complied with on the part of Mexico.

The Mexicans report their loss during this engagement at 430 killed, and 130 wounded. The loss on the part of the Texans was 11 killed, and 10 wounded. This great disparity evinces the superior skill of the Texans in the use of fire-arms, and the surrender of the invading army after so slight a loss would lead us to suppose that they only surrendered after having exhausted their ammunition.

The success of the Mexicans, after suffering so severely, speaks favorably of their courage and perseverance.

General Ampudia returned to Matamoros on the 7th of January, and was received by the citizens with great rejoicings and applause. He brought with him 212 Texian prisoners, including Colonels Fisher and Green. The Texans were to leave Matamoros on the 15th inst. for the city of Mexico, there to await their destiny from the hands of Santa Ana. Colonels Fisher and Green, and the prisoners generally, acknowledge the treatment they received from Gen. Ampudia, since the capitulation, to have been humane and gentlemanly.—N. O. Bee, 26th.

The Champlain and St. Lawrence Railroad, which extends from Montreal to St. Johna, has, during the past year realized a net profit of nine per cent, on its cost. The number of passengers transported during the past year was 27,041. Tons of goods and lumber, 7,716.

It is stated that the sum of twenty-five thousand dollars has already been subscribed for the purpose of purchasing a site for the erection of a new church for the Rev. E. N. Kirk, now preaching at the Temple.

The Georgia Conference of the Methodist Episcopal church, which had been in session at Savannah, adjourned on the 25th ult. About one hundred ministers were present. The Rev. George F. Pierce, well known in this city, has been appointed preacher in charge at Augusta.—Com. Ad.

SCHOOLS IN NEW JERSEY.—By the report of the trustees of the school fund in the State, it appears that the whole number of children between the ages of five and sixteen in this State, is estimated at 100,000, of which 35,955 did not attend school. The whole number of school districts in the State is about 1500.

THE COST OF THE CAPTURE.—In adjusting the awkward Monetary business, the following calculations were entered into between the high contracting parties:

6th. St. Thomas Ap C. Jones will deliver five hundred complete suits of clothes, of woolen, for the infantry, to replace about one half of what was spoiled of the Mexican division by their forced march in continued rains to recover the port which he invaded.

7th. St. Thomas Ap C. Jones will pay into the Treasury of the nation fifteen thousand dollars, which were expended in the general alarm occasioned in the department of the port of Monterey, as well as for a complete military band of musical instruments rendered useless by the same cause. The government will not, of course, pay a cent of the above. Com. Jones' plan when affixed is three thousand five hundred dollars a year. Now if he redeems his engagement with Mexico, he will be obliged to practice strict economy for the next fifteen years at least. Rather an expensive joke.—Morning Post.

BANKS IN MAINE.—It appears from the late report of the Bank Commissioners of Maine, that the amount of bank capital in that State in the beginning of 1838, was \$5,458,750, and of circulation, \$1,696,000. The amount of capital at the present time is \$3,314,000, and of circulation \$1,106,000.

ANECDOTE.—"My dear husband," said an amiable and witty wife to her transient lord, the morning after returning at a late hour somewhat the worse for an evening's dissipation, "do you think, really, that man and wife are both one, as sometimes said?" "Certainly, my dear: how can it be otherwise?" But why ask the question?" "Because," she replied, "if that be the fact, I am bound to express my regret and ask your forgiveness for being imprudent last night. Pardon me this offence, and I promise you that I will never get drunk again." The rebuke was effectual.

A young man named Franklin Parsons died a few days since at Rochester, from the use of opium—whether taken purposely or ignorantly, is not known.

REDUCED FARES.—Passengers are now conveyed by Railroad and stage from Baltimore to Wheeling or Pittsburgh for \$10, and from Pittsburgh or Wheeling to Philadelphia for \$12.

The ship Mary Kingdall arrived at Savannah, Geo on the 26th, in twenty-three days from Lisbon.

A worthy man named David Parlin, was drowned by the upsetting of a sail boat a few days since.

The Rev. Robert B. Drane, of Wilmington, N. C., has accepted the Presidency of Shelby College.

David Bishop was convicted of the murder of his wife, at the Circuit Court of Essex County, on the 19th ult., and sentenced to be executed on the 17th of March next.—Tribune.

Dea. Matthew Ray, of Freeport, Me. aged 80, was lately knocked down and run over by a horse and sleigh, which so injured him that he died after lingering a few days. He had been a Deacon (Baptist) for 32 years.

The Hon. Charles W. Ewing, formerly a member of Congress, in a temporary fit of insanity, shot himself at Fort Wayne, Indiana, on the 9th ult.

The Massachusetts Senate has passed a bill providing that railroad corporations shall not make any rule discriminating between the accommodations of passengers on account of color, and making it penal offence in agents who exclude or assault persons on that account.

EPIDEMIC IN VERMONT.—We learn from the Montpelier Vt. Watchman that a very dangerous Epidemic is prevailing in the Northern part of that town, in Charlestown, Newark, Burke, and various other sections of the State. In some districts, it is said that the number of those who are well is scarcely sufficient to take care of the sick and bury the dead. The same disease prevailed to a considerable extent last season at Burlington and in its vicinity, where many of the most valuable citizens fell victims to its violence. It is a disease until recently unknown in that section of country, and is thought to be a species of erysipelas.—Tribune.

The Legislature of Massachusetts have adopted a resolution to adjourn on the 25th inst.

FROM HAVANA.—By the ship Hellestone, Capt. Ellis, we have Havana papers to the 21st ult. We find no news in them except the following, which appears to have been taken from a Mexican paper:

"The yellow fever prevails frightfully in Guayaquil. It has not died have fled. Many distinguished persons have fallen, among them the sister of the President, Rocaforte, Alzua, Saenz, the two Espantoso, &c. The worst of the matter is, that we are here afraid of being invaded by a similar plague, on account of having allowed a vessel from Guayaquil to enter and discharge her cargo, without quarantine or any other precaution."

In consequence of the Steamboat Mail not arriving until half past 2 o'clock, the Caledonia will not leave for Liverpool until to-morrow at 10 A. M.

Twenty-one passengers for Liverpool, and seven for Halifax, will go out in the Caledonia—among them are T. H. Lile, the Sandwich Island Chief, and Rev. Wm. Richards.—Boston Trans., Feb. 1.

We suspect that "Sandwich Island Chief" is the same person that was refused a seat at the table with other passengers, a few days since, by the ally captain of one of the New York and New Haven boats, because he was not quite so white as suited the exquisite captain's taste. We believe he dined with the President of the United States, but he was not white enough to dine with that steamboat Captain!—Times.

FIRE.—A dwelling house and barn, in Durham, belonging to Mr. Channey Bart, were destroyed by fire on Monday of last week. Mr. Bart, and his wife and children were absent at the time, and the fire was first discovered burning through the roof. Supposed to have been occasioned by some defect in the stove pipe. Insured, \$700, at the Middlesex Mutual, in this city.

The shop of Mr. Frederick T. Porter, in this town, Upper Middletown, was burnt down on Thursday of last week. The amount of loss we have not heard.—Middlesex Sentinel, Feb. 1.

There are said to be ten thousand Jews in the city of New York.

Read not books alone, but men, and chiefly thyself.

THE EXCHEQUER.—The House of Representatives in Congress, on Friday, rejected the Exchequer bill furnished at the last session by the Secretary of the Treasury, and earnestly urged in two annual messages by the President of the United States. The vote was 193 for, and 18 against rejection.

The great Latimer Petition, containing 62,792 names, was brought into the House of the Massachusetts Legislature on Thursday last, by four men, on a sort of hand-barrow. It made a roll about 8 or 10 feet in circumference, and excited a good deal of interest.

IMMIGRATION.—The number of immigrants who arrived in Canada from foreign countries during the year 1842, was 44,474, viz: steerage passengers from Ireland, 25,470, from England, 11,892, from Scotland, 5,874; lower ports, 324, cabin passengers, 614. The number at New York, during the same period, was 74,949. Total in Canada and New York, in one year, 119,323.

During 14 years ending with 1842 inclusive, there arrived in Canada,

From England,	85,965 emigrants.
Ireland,	228,335 "
Scotland,	47,300 "
Other countries,	4,761 "
Cabin passengers, 1842,	614 "
Total,	366,975

During the same period at New York, 566,932, and at other American ports, enough to swell the aggregate number of immigrants to the U. S. and Canada, in fourteen years, to at least a million, being at the average rate of over 70,000 per annum, of which to the U. States, about 50,000 per annum.

A young married man, respectfully connected, has been arrested in New Orleans and confessed that jewels found in his possession were stolen from the grave of a lady buried with her ornaments some years since.

FROM JAMAICA.—By the arrival of the schooner Emily, from Kingston, we have received Jamaica papers to the 10th inst. The session of Parliament was over, exigencies of the country having been met, and a surplusage of means left, exceeding £60,000, while the planter has been relieved of upwards of £70,000, in the relinquishment of the hereditament tax this year. The island of Antigua had suffered much from yellow fever. The negroes were quiet, and the Baptists had ceased their intermeddling with the servile population. Two slight shocks of an earthquake had been felt in Antigua.

A little boy in Warren county, Miss., was killed on the 14th ult., in the following shocking manner: a keg of powder had been left open in the house, and during a temporary absence of the mother, the child, by some means unknown, communicated a fire brand to the keg, which blew up the house.

A MAN DYING WITH THE GLANDERS.—In Chester county, Pa., last week, Henry Gorman, a resident of Ridley township, died from glanders, produced by bleeding a horse owned by him, which was afflicted with the disease. At the time of bleeding the animal, he had a cut on one of his fingers, into which the poisonous virus of the disease was transmitted to the system, and in a short time made itself manifest throughout his whole frame. Morification ensued, and death put an end to his sufferings in about three weeks after he was attacked.

The downward train of cars, on the railroad between this city and New Haven, ran out of the upward train, at North Haven, last Saturday. The upward train was waiting in its proper place for the other to pass, but the switch having been carelessly left turned the wrong way, the downward train ran on to the side track, and directly against the upward train. Damage about \$100.—Times.

In adjusting the question arising from the capture of Monterey, by Commodore Jones, it was agreed between the contracting parties, that Jones deliver 500 suits of woolen clothes, for the Mexican Infantry, being about one half of what was spoiled by their forced march, and that he also pay into the treasury of the nation \$15,000, which were expended in the general alarm in California.

A HARD BATTLE.—The Olive Branch says that some time since, on a Sabbath day, the people passing a grain store on Front street, in Boston, heard an unusual noise. Many stopped and looked in, and beheld a weasel fighting rats. He fought bravely, and some fifty of the rats fell successively before the heroic weasel; every part of the store was sprinkled with blood: at last, however, the weasel became exhausted, from the very labor of slaughtering his enemies, who being almost innumerable, dashed on their foe and killed him.

THREE CHILDREN BURNED.—On the night of the 18th ult., the house of Mr. Post of Nunda, Allegany county, N. Y., was burnt to the ground, and three children perished in the flames. The fourth was so dreadfully burned about the neck and head, that it is feared he will not survive. The parents had gone out to spend the evening, leaving the children alone in the house.

The labor of the State Prison of Illinois, has been let out by contract, to men who are to employ the prisoners mainly in the manufacture of hemp; so that of Missouri. In the latter State, the contractors pay the State \$50,000, besides board and clothes, for the labor of the prisoners for 10 years.

FROM LAGUNA.—By the arrival of the Spanish brig Tonante, at New Orleans, on the 17th ult., from Laguna, information has been received that a party of eighteen hundred Indians attacked a place called Champerown, about the beginning of the month, and captured it. The inhabitants, authorities, &c., had fled to Laguna for safety. The new steamship Montezuma was seen by the Tonante on the 5th inst., at a distance of about 75 miles from Laguna, steering for Campeachy.

SUIFWECK.—Information has been received at New Orleans, by the brig North Bend, from Havana, of the brig La Camilla, Capt. Wagner. She was bound from Seiba, via Laguna, for Havana, and was wrecked while in charge of a pilot, near the first narrow passage across a total loss. The passengers and crew, with \$4,000 in specie, taken off by a Spanish vessel.

Marriages.

In this city on the 29th ult. by Rev. J. S. Eaton, Mr. Frederick P. Lepard, of New London, and Miss Nancy S. Tower, of this city. By the same, the 6th inst. Mr. James R. Prentice, and Miss Mary Sawyer, both of Williamstown.

In this city, on the 2d inst. by Rev. J. S. Eaton, Mr. William E. Westcott, to Miss Harriet E. Williams, both of Tolland.

In this city, on the 29th ult. by Rev. Mr. Moore, Mr. Charles B. Fargo, of Franklin, to Miss Harriet Smith, of Hartford.

In this city, Jan. 29, by the Rev. Francis Hodgson, Mr. Truman H. Dickinson, of Wethersfield, to Miss Mary H. Clark, of Portland, Ct.

In East Haddam, Jan. 8, by Rev. Nathaniel Miner, Mr. Samuel W. Burke, to Mrs. Lucy M. Spencer, both of that place.

In Norwich, Jan. 29th, by the Rev. R. O. Williams, Mr. James M. Latham, of Groton, to Miss M. H. Cranston, of Norwich.

In Salem, Jan. 24th, by James Lamb, Esq., Mr. John A. Geer, of Akron, Ohio, to Miss Lucetta E. Rogers, of Salem.

Deaths.

In this city, on the 1st inst. Julia, daughter of Wm. and Rebecca Robbins, of Wethersfield, aged 23.

In East Granby, on the 30th ult. Mrs. Nancy G. wife of Edward P. Thompson, and daughter of Erasmus Holcomb, Esq. aged 21.

In Fair Haven, Jan. 20th, of lung fever, Mr. Joshua Dayton, aged 53.

In New Haven, Jan. 25, Hon. Isaac Mills, aged 77.

In Bethlem, Jan. 20th, Mr. Champion Clark, aged 83, a revolutionary pensioner.

In New Milford, on the 20th ult. Reuben Swift, Esq., aged 70.

In Norwich, Jan. 22, Mrs. Emily Witter, wife of Capt. Lucas Witter, aged 43.

Among our obituary notices of last week, it will be remembered that we announced the death of Capt. Freeman Crocker, of this city. Since that announcement we have received the following communication, which we doubt not will be read with interest by many who were acquainted with the deceased.

The presence of so large an assembly at the funeral of Capt. Crocker, late of this city, is of itself satisfactory evidence that a wide chasm has been made in the community. It not only indicates the solemn effect which his death has produced on the minds of our citizens, but the deep sympathy which has been awakened in behalf of his afflicted family.

It would be unnecessary, were it even proper in this notice, to enter into minute detail, in reference to the life and character of the deceased. He was emphatically a public man, and no one who knew him as such needs to be reminded of his virtues, or his faults,—his labors, his persevering energy, and his usefulness as a citizen. Justice to his memory, however, requires us to say, that an honest and impartial view of his life and character, would exhibit by far the most excellent and praiseworthy traits in the retirement of domestic life. The nature of his intercourse with society has been such as to develop in a peculiar manner, the sterling qualities of his nature. If precipitancy, and even rashness have sometimes been visible, it was necessary only to follow him to the family circle, or some other point of observation, to be convinced that he possessed a heart keenly alive to the generous sensibilities of humanity and affection. Though ardent in his temperament, and sometimes hasty in his conclusions, yet there was an under current of noble and disinterested ingenuities, which could not fail to attract the admiration of all who enjoyed his acquaintance.

As a husband and a father, he was indefatigable in his exertions to render happy and useful, those who were bound to him by domestic ties. Although the same remark is no doubt often made under like circumstances, yet the writer cannot help thinking that in reference to affectionate devotedness, there was much propriety in the repeated declaration of his sorrowing children:—*There are but few such fathers.*

And notwithstanding, as has been intimated, the most amiable and excellent traits were to be sought for in the retirement of domestic life, yet the development of his generous nature was by no means restricted to the family circle. It has been said that he was "a public man," and nothing, perhaps, contributed more to render him so, than his great benevolence—his sympathy for the suffering. A stranger might sometimes have mistaken the exponent of this principle, but those who knew him best were able to ascribe his offices of kindness to their true source—to a deep fountain of human sympathy. Upon this point, there are but few, perhaps, more competent to give testimony than the successive pastors of the congregation with which he was connected. Probably to no one have they been so much indebted for information concerning families in affliction, or who stood in special need of attention and sympathy. No one have they so often met at the house of mourning. No one has so often led the funeral train to yonder place of burial.

As a citizen, and especially as a public officer, entrusted with responsibilities intimately connected with the security and peace of the city, his well tried faithfulness is his best eulogy.

Of his religious character we can only say that for many years he has manifested a deep interest in the prosperity of the First Baptist Society, and has invariably testified to his belief in the necessity of that change of heart which is characterized by repentance towards God, and faith in our Lord Jesus Christ. That he neglected to seek for this change in early life, or while in the enjoyment of health, was a subject of painful reflection, as he acknowledged to the writer, during a season of severe indisposition but a short time before his death. From behind the dark cloud of uncertainty in which his spiritual state was enveloped, we can only look away to that God, into whose presence he has been ushered, firm in the conviction that He—the Judge of all the earth will do right.

It is natural for us, while lingering about the remains of friends thus snatched away, to gather up with avidity, all the materials of hope, and if possible, console ourselves with some evidence that they have gone to a better world. Although in connection with the deceased, those materials are not of such a nature as to justify the expression of any opinion as a matter of implicit belief, yet his friends cannot be unmindful of the numerous prayers offered in his behalf. Nor can they feel sufficiently grateful to God that the final summons was delayed for more than twenty-four hours after the solemn note of warning had been given, announcing the approach of the last great struggle. Though unable fully to communicate his feelings during this period, yet he gave assurance to his friends that he realized his condition, and felt the necessity of an interest in the atoning righteousness of Christ. Whether he was enabled to look to Him at this eleventh hour or not, God, for wise purposes, has seen fit to reserve for the disclosures of the Judgment day. All that concerns the living, is to be solemnly reminded that they too must die, and that the most favorable time to prepare for Eternity is the present hour.

While we would sympathize with the afflicted family, and rejoice that they are to such an extent prepared by divine grace to exercise their Christian fortitude, our greatest anxiety is that this dispensation may be overruled to the spiritual good of all. To every one who is delaying a preparation for death to a convenient season, it speaks in the language of solemn entreaty—"Be not thyself of to-morrow, for thou knowest not what a day may bring forth."

Hartford, Feb. 6, 1843.

Receipts for the week ending Feb. 9.
B. Gillett, 200; David Corlies, 120; Rev. Wm. Bentley, 200; Timothy Stone, 300; Geo. L. Hodge, 400; Rev. Z. Tobey, 300; Rev. James G. Row, 175.

NOTICE.—The next meeting of the Ministerial Conference of the Ashford Baptist Association will be held at the house of Dr. Ezekiel Skinner, in Ashford, on the 2d Tuesday (14th day) of February, 1843, at 10 o'clock A. M. E. CRISHAM, Secretary.

THE Missionary Eclectic.—The design of this work is to popularize Missionary Reading. The Editors receive the Missionary works issued in Great Britain, as well as in this country, and will publish such selections, abstracts, reviews and original articles as they may judge most desirable. The exceedingly low rate at which valuable works are thus afforded will bring them within the reach of the great body of professing Christians, throughout the country. The work has the commendation of clergymen and others by whom it has been examined. The assistance of pastors and other friends of missions, to secure its circulation, is respectfully solicited. It is edited by the Rev. J. A. B. Storey and H. A. Grave. It is issued in quarterly numbers of about 200 royal octavo pages each, on the following terms:

For Single Numbers, 40 cents.
Subscriptions for One Year, \$1.50.
Five copies, sent to one address, \$7.00.
Ten copies, sent to one address, \$13.00.

Poetry.

Mr. Editor:—More than fourteen years ago, the following lines of the "sweet poetess," attracted my attention, passing the rounds of the newspapers as they then were. Little schooled to bereavement as your correspondent was at that time, the piece even then struck him as exceedingly beautiful. Since then, it has been his lot to have the iron repeatedly enter his soul, in the removal of friends very near and dear, and which has of course greatly augmented the power and pathos of the lines to his mind.

Believing that I had the stanzas in a file of old papers, I have repeatedly thought that I would look them up for a reprint, until recently my eye again fell upon them in a secular paper. They are communicated for insertion in the Secretary.

The Message to the Dead.

BY MRS. REMANS.

"Messages from the Living to the Dead are not uncommon in the Highlands. The Gaels have such a ceaseless consciousness of Immortality, that their departed friends are considered as merely absent for a time; and permitted to relieve the hours of separation by occasional intercourse with the objects of their earliest affection."—[See the Notes to Mrs. Brunt's "Discipline."]

Thou'rt passing hence, my brother!
Oh! my earliest friend, farewell!
Thou'rt leaving me without thy voice,
In a lonely home to dwell;
And from the hills, and from the hearth,
And from the household tree,
With thee depart the lingering mirth,
The brightness goes with thee.

But thou, my friend, my brother!
Thou'rt speeding to the shore
Where the dirge like tone of parting words
Shall smite the soul no more!
And thou wilt see our holy dead,
The lost on earth and main;
Into the sheets of kindred hearts
Thou wilt be bound again!

Tell thou our friend of boyhood,
That yet his name is heard
On the blue mountains, whence his youth
Passed like a swift bright bird;
The light of his exulting brow,
The vision of his glee,
Are on me still—oh! still I trust
That smile again to see.

And tell our fair young sister,
The rose cut down in spring,
That yet my gushing soul is fill'd
With lays she loved to sing;
Her soft deep eyes look through my dreams,
Tender and sadly sweet;
Tell her my heart within me burns
Once more that gaze to meet!

And tell our white-haired father,
That in the paths he trod,
The child he loved, the last on earth,
Yet walks, and worships God;
Say, that his last fond blessing yet
Rests on my soul like dew,
And by its hallowing might I trust
Once more his face to view.

And tell our gentle mother,
That o'er her grave I pour
The sorrows of my spirit forth,
As on her breast of yore!
Happy thou art, that soon, how soon!
Our good and bright will see;
Oh! brother, brother! may I dwell
Ere long with them and thee!

Miscellaneous.

From the New York Commercial Advertiser.

Unknown European States.

A tolerable knowledge of geography is reasonably common in this country, especially in those portions of it where common or district schools are established. From the course of study pursued in these, and from the thousand and one newspapers which every body reads, a general knowledge, more or less accurate, is obtained, of the Earth's principal divisions; and with regard to Europe in particular, no decently informed American is, or at all events ought to be, wholly ignorant of the names, location, extent and manner of government of the principal kingdoms and empires. But we question much whether there are not, in the very heart of Europe, a large number of distinct and independent national existences, unknown, even by their uncouth names, to a very great majority of our countrymen. Most of these petty states are situated within the territory to which we, in common parlance, give the names of Germany and Austria, but, though in some form and to some extent, properly regarded as portions of those empires, they are in fact separate sovereignties, and they enjoy—if there is any enjoyment about it—a specific national existence.

We doubt not that some of our readers will be amused, if not edified, by a partial enumeration of these unknown states, with some account of their population, extent, government, &c.

We begin with Anhalt. There are three states having this name: Anhalt-Bernburg, Anhalt-Cöthen and Anhalt-Dessau. Each is governed by a Duke; Bernburg by Duke Alexis, Cöthen by Duke Henry, and Dessau by Duke Leopold. The government is limited. The population of the three is 139,500. The extent, 983 square miles.

There are also three Hesses; Hesse-Cassel, Hesse-Darmstadt and Hesse-Homburg. The first governed by an elector, William II., the second by a grand Duke, Louis II., and the third by a Landgrave, Philip Augustus. The population of the three 1,488,060, of which Hesse-Homburg has but 24,000. The extent in square miles is 7738; Hesse-Homburg has only 1554. The Landgrave of this little fief, however, is an absolute sovereign, while the other two Hesses have constitutions and a limited monarchy.

The Duchy of Brunswick is not exactly a terra incognita among us Yankees, its name, at least, having been known to us by the misfortunes and gallantry of that Duke, who fell at Waterloo, at the head of his black hussars, and more recently by the mad freaks of his successor, Charles, who was kicked out, one fine day, by his subjects. The population is 250,000; extent, 1525 square miles; government, limited monarchy. William is the name of the present Duke.

Of Hohenzollern, there are two; Hohenzollern-Henningen and Hohenzollern-Sigmaringen. The first contains 136 square miles, with a population of 21,000; the second 383 square miles and 42,800 people. Government, a limited sovereignty. The rulers wear the title of Prince and are named Frederick William and Charles.

Lichtenstein is also governed by a Prince—named John Joseph. Its extent is 52 square miles, and its population 5,800. Limited sovereignty.

Lippe-Deilmold is another principality. Ruler's name Leopold; extent, 432 square miles; population, 79,000. Limited sovereignty. There is also another Lippe, which has the affix of Schaumburg; extent, 205 square miles, population, 26,000. Ruler's name George William.

There are also two Mecklenburgs; Schweren and Strelitz. Title of the Rulers, Grand Duke; their names, Paul Frederick and George V. Population of Schweren, 472,000; extent, 4700 square miles. Population of Strelitz, 85,000; extent, 1094 square miles. The government is a limited monarchy.

The smallest absolute sovereign is the Prince of Monaco, who rules, unchecked, over 50 square miles, and 6,700 people.

The Sovereign of this petty principality rejoices in the romantic name of Florestan the First. He succeeded to the throne, such as it is, about two years ago, on the death of his elder brother without issue. Previous to that time he had been for many years, extremely poor, having by some means or other incurred the displeasure of his family, and especially of his mother, the Duchess of Valentinois, whose control of the family purse was absolute, as is now his sway over the six thousand Monacans who own him for their lord, and who obdurately refused to draw the strings thereof in his favor.

He gained his living as a third or fourth rate actor at one of the small theatres in Paris, and now passes most of his time, we believe, in that city, frequenting the coffee houses and theatres, and aspiring to no higher fame than that of a theatrical critic. He is no longer young, in fact, he is quite elderly, and seems to be a standing butt for the jokes and witticisms of the Parisian journalists. These, every now and then, put forth laughable items at his expense, describing his army of the rank and file, his meagre revenues, and withal, the complacency of his royal remarks on the characters and policy of his brother sovereigns.

The Grand Duke of Oldenburg is absolute, but he has 2740 square miles of territory and 260,000 subjects.

The Grand Duchess at Parma, Napoleon's widow, is also absolute over 2184 square miles, and 440,000 people.

Reuss. There are two principalities of this name, whose united extent is 588 miles, and population 83,400. The sovereigns, Henry XIX., and Henry LXII., are absolute.

Of Saxons there are no less than four. The Duchy of Saxe-Altenburg contains 491 sq. miles, and 114,700 inhabitants. The Duke's name is Joseph, and his sovereignty is limited. Saxe-Coburg and Gotha, 790 miles and 132,000 inhabitants. Duke's name, Ernest. Saxe-Meiningen-Hildburghausen, 880 miles and 146,400 people.—Duke's name, Bernard. Saxe-Weimar-Eisenach has 1403 miles, and a population of 243,000. Grand Duke's name, Charles Frederick. Sovereignty of all limited.

Frederick Gunther and Gunther II., Princes of Schwartzburg-Rudolstadt and Schwartzburg-Sondershausen, rule over 746 square miles and 138,500 people. Their sovereignty is limited.

The Prince of Waldeck, George, sways a territory of 455 square miles and 56,000 subjects. There are four republics on the continent of Europe. Of these, Switzerland is well enough known, but three are seldom mentioned. They are:

1. Cracow, governed by a Senate and Chamber of Representatives, under the protection, however, of Austria, Russia, Prussia, and Great Britain. Extent, 490 square miles; population, 124,300.

2. Andorra, in the Pyrenees, 100 miles and 15,300 inhabitants. Governed by two Syndics and a Council.

3. San Marino—21 square miles and 7,500 people. Governed by a Senate and Council of Ancients.

Illustration of Scripture.

[From "The Oriental Key to the Sacred Scriptures."]

"I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. ii. 5.

This is an encouraging promise, made to the Jews when in captivity in Babylon, assuring them that they should yet again return to their favored city, Jerusalem, where God was used to show the tokens of his favor to them, above all people on the face of the earth, and from which they were driven on account of their grievous sins. That city, indeed, looked desolate, and its walls were broken down, but God yet promised to restore his people, and to protect them, for he was unwilling to give them up to total ruin, if they would repent and turn sincerely to him. Then they would not have to fear any enemy that might come against them, even if they had no wall to defend their city: "For I," saith the Lord, "will be unto her," meaning Jerusalem, "a wall of fire round about, and will be the glory in the midst of her!"

A wall of fire seems a singular expression to us, for who ever built a wall of fire? But it will be easily understood, by referring to a practice of the Eastern Shepherds and travellers, who, in order to protect their flocks and tents from the attacks of wild beasts, were accustomed, at night, to make fires all around them, over which the most furious animals dreaded to pass. Indeed, this custom is still adopted by travellers, in various parts of the world, where there are many wild beasts.

How many promises of protection God has graciously given to them that love him! He is their shield, their buckler, their wall of fire. There shall no real evil come nigh them, and he will preserve them to this kingdom and glory, through Jesus Christ.

"Therefore behold, I will hedge up thy way with thorns." Hosea ii. 6.

That thorn fences were cultivated for protection, and that it was difficult, if not impossible to

break through such a hedge, is evidently implied in this declaration, which is founded upon the practice of the eastern people. Buckingham says, "As we rode through Ribbar, we perceived it to be a settlement of about fifty dwellings, all very mean in their appearance, and every one fenced in front with thorn bushes, while a wall of the same kind encircled the whole of the town. This was one of the most essential defences which they could have raised against the attacks of the Arab horsemen, the only enemies whom they have to dread, as neither will the horse approach to entangle himself in these thickets of briar, nor could the rider, even if he dismounted, get over them, or remove them to clear a passage within."

"And a very great multitude spread their garments in the way." Matt. xvi. 8.

This custom still continues to be observed in the East, as we learn from Mr. Roberts, on whom this mark of honor was conferred. He says the people of the East have a robe which corresponds with a lady's mantle or cloak. Its name is salvi, and it may often be seen spread on the ground where men of rank are to walk. I was not a little surprised soon after my arrival in the East, when going to visit a native gentleman, to find the path through the garden covered with white garments. I hesitated, but was told that it was for my respect. I must walk on them to show that I accepted the honor.

"Prepare ye the way of the Lord." Mark i. 3.

"An allusion is here made to the custom of sending persons to clear the way for a passage for a great prince. 'When a man of rank,' says Mr. Roberts, 'has to pass through a town or village, a messenger is despatched to tell the people to prepare the way, and to await his orders. Then may be seen some sweeping the road; others, who spread their garments in the way, and some who are cutting down branches from the trees, to form arches and festoons, where the great man has to pass.'"

Baptists in Ohio.

We have been waiting a number of weeks for the minutes of all the associations. As we have not received them yet, and probably shall not, we compile the following from the best means we have on hand.

Associations,	Churches,	Baptized,	Total,
Miami, (mission),	16	151	1,727
Scioto, do.	9	126	446
Mad River, do.	36	191	1,843
Straight Creek,	17	66	841
East Fork,	17	69	1,259
Grand River,	19	63	1,015
Columbus,	21	171	1,747
Salem,	11	—	268
Ohio,	20	274	1,116
Mohican,	15	116	723
Huron,	20	81	1,291
Meigs Creek,	21	—	1,145
Zoar,	15	34	725
Rocky River,	20	113	1,125
Portage,	20	69	920
Geauga,	14	—	541
Seneca,	16	7	507
Owl Creek Harmony,	13	43	669
Lorain,	18	115	911
Maumee,	14	26	327
Wills Creek,	19	184	1,069
Trumbull,	8	24	257
Wooster,	12	—	670
Sev'l Anti-miss. ass.	127	—	3,600
Total,	518	1,923	24,751

*The statistics of these associations are taken from the minutes of previous years.

The number of Baptists in this State may be stated as follows: churches 518, ordained ministers, 300, baptized the past year, 1,923, present number, 24,751.—Cross & Journal.

Dependence of the Episcopal Church on the Will of the Sovereign.

UNREPEALED STATUTES.

I. The reigning sovereign as supreme head of this church, is vested with all power to exercise all manner of ecclesiastical jurisdiction; and archbishops, bishops, archdeacons and other ecclesiastical persons, have no manner of jurisdiction, but by and under the king's majesty, who hath full power and authority to hear and determine all manner of causes ecclesiastical, and to reform and correct all vice, sin, errors, enormities and abuses whatsoever, which by any manner of spiritual authority or jurisdiction, ought, or may be, lawfully, reformed.—26 Hen. VIII. cap. i. and 37 Hen. VIII. cap. xvii.

II. The sovereign can, on appeal, excommunicate, suspend, or deprive any bishop or archbishop, can annul any of their spiritual censures, and inflict new ones; can by royal proclamation, pardon and restore any excommunicated person.—37 Hen. VIII. cap. xvii.

III. The sovereign not only names to all vacant bishoprics, but the bishops whom he authorizes to perform the ceremony of consecration, are obliged to do as they are commanded.—25 Hen. VIII. cap. xix.

IV. They are obliged to confirm the election, and to invest and consecrate the elect with all celerity, which if they do not within twenty days, they are subject to a *prebend*.—25 Hen. VIII. cap. xx.

V. The queen's majesty has supreme and absolute authority in and about the consecration of a bishop; and many persons have, by the queen's supreme authority, been made, elected, and consecrated bishops.—8 Eliz. cap. i.

VI. The clergy cannot meet in convocation without the king's consent, and his writ; and when they are met, they cannot proceed with any business unless he empowers them; nor can their resolutions have the form of a canon without the royal assent.—25 Hen. VIII. cap. xx.—Canada Register.

The Death of a Debtor.

BY CHARLES DICKENS.

The turnkey led the way in silence, and gently raising the latch of the room door motioned Mr. Pickwick to enter. It was a large, bare, desolate room with a number of stumpy bedsteads made of iron, on one of which lay the shadow of a man, wan, pale, and ghastly—his breath was hard and thick, and he moaned pitifully as it came and went. At the bedside sat a short old man, in a cobbler's apron, who by the aid of a pair of horn spectacles, was reading from the Bible aloud. The sick man laid his hand on his attendant's arm and motioned him to stop. He closed the

book and laid it down. "Open the windows," said the sick man; he did so. The noise of carriages and carts, the rattle of wheels, the cries of men and boys—all the busy sounds of a mighty multitude, instinct with life and occupation blended into one deep murmur, floated into the room. Above the loud hum, rose from time to time a boisterous laugh or a scrap of song, shouted forth by one of the giddy crowd, would strike upon the ear for an instant, and then be lost among the roar of voices and the tramp of footsteps—the breaking of the billows of the sea of life that rolled heavily on without. These are melancholy sounds to a quiet listener at any time; but how melancholy to the watcher by the bed of death! "There is no air here," said the sick man faintly. "The place pollutes it, it was fresh around about where I walked three weeks ago, but it grows hot and heavy in passing these walls; I cannot breathe it."

"We have breathed it together a long time," said the man, "come, come."

There was a short silence, during which the spectators approached the bed. The sick man drew the hand of his fellow-prisoner towards him, and pressing it affectionately between both his own, retained it in his grasp.

"I hope," he gasped after a while, so faintly that they bent their ears close over the bed, to catch the half-formed sounds his cold blue lips gave vent to. "Twenty years, my friend, twenty years in this hideous grave. My heart broke when my child died, and I did not even kiss him in his coffin; my loneliness since then, in all this noise and riot, has been dreadful—may God forgive me; he has seen my solitary lingering." He folded his arms, and murmuring something that they could not hear, fell into a sleep—only a sleep at first, for they saw him smile. They whispered together for a little time; and the turnkey stooping over the pillow drew hastily back. "He has got his discharge," said the man. "He had; but he had grown so like death in life that they knew not when he died."

Christian Gentleman.

Can I be wrong in saying that a Christian preacher should be the highest style of gentleman? Not one of those polished hypocrites, fashioned by the tailor, dancing-master and hair-dresser, who usurp the name; covering coldness of heart with pretences of friendship; flattering to cajole; bowing where they feel no respect, and promising service, while they intend to abandon, circumvent or destroy. But a gentleman in the true sense of that honorable term; firm in high principle, and dignified by integrity; frank without bluntness, kind without flattery, gentle without weakness, exact without formality, charitable without show; free from affectation, egotism or impertinence; ever mindful of his neighbor's feelings, tolerant of his infirmities, and patient with his mistakes; never intrusive nor yet bashful, tempering his speech to the occasion, ready to give place to the older, the wiser, the stranger, and the more feeble; yielding scrupulous respect to authority, nor ashamed of allegiance to God, and serving his fellow men for God's sake; a gentleman not in outward garb only, though of that not careless from deference to the world and himself; not in a mere phrase or form, though in these seeking to propitiate; not in education or accomplishment, though despising no worthy aid to his social influence; nor from station or pursuit in life, but in heart, purpose and conduct, recommending virtue by an example without obtrusion, and religion without sanctimony; rebuking scandal, profaneness and impurity, by well measured remonstrance or silent withdrawal; anxious to please that he may do good, but giving no countenance to evil, through fear or favor of man."—Dr. Bethune's Oration at Andover.

Cheap Regeneration.

The following from the Sun, (says the Glasgow Post), sounds profanely, but with whom does the profanity lie—with the church or the newspaper writer?

"A Westbury correspondent of the Wilts Independent says: 'One of our clergy the other day, when about to marry a couple, ascertained that they had not been baptized, and accordingly expressed his determination not to marry them unless they submitted to the ordinance, and further stated that his charge would be one shilling each. The man said he had only brought three pence with him, and this being the case, the clergyman consented to baptize, and thus regenerate him for that sum!'—There is a cool, business-like air about this transaction, anything but creditable to the clergyman engaged in it. Conceive a person first standing out for a baptismal fee, and then, finding he cannot get it lowering his terms and administering three pennorth of spiritual regeneration! Far better had he regenerated on *tie*, for then, at least, he would have avoided the scandal of making the affair one of mere pounds, shillings and pence! By the bye, we trust that in his next tariff Sir Robert Peel will give the church a turn, as he has done the agriculturists, and lower the duties on all ecclesiastical matter. We have now got cheap turbot, why should we not get cheap regeneration?"

The College of the Propaganda.

This College is located at Rome, and is designed for the education of Roman Catholic missionaries. The natives from all quarters of the globe are brought here, and thoroughly indoctrinated in all the principles of the Papal church, and are thence sent back to their several countries, by which means the whole body are bound together by indissoluble ties. The College contained in May, 1842, ninety pupils. Of these, as we learn from a foreign Quarterly, "5 were Chinese, 10 Chaldeans, 6 Armenians, 4 Georgians, 5 Syrians, 3 Maronites, 4 Egyptians, 9 Greeks, 5 Albanians, 3 Bulgarians, 1 Illyrian, 3 Wallachians, 4 Germans, 6 Dutchmen, 4 Englishmen, 5 Scots, 5 Irishmen, and 6 American. After a pupil has been six months at the establishment, he is expected to bind himself by oath to devote himself to the foreign missions. The usual period of study is ten years, but this is frequently shortened. When the pupil has finished his studies, he enters into priest's orders, and is furnished with the means of returning to his native country, where it is intended he should devote himself to the duties of his vocation as a missionary."—Chr. Watchman.

"As righteousness tendeth to life; so he that pursueth evil, pursueth it to his own death." [Solomon.]

Children's Corner.

Knowledge and Love.

THE CHILD'S WISH.

The following, from the pen of Irenæus, we find in the New York Observer. It is a beautiful illustration of a most important, but widely forgotten truth.

One day, a bright boy said to his father, "What is the meaning of the two words Cherubim and Seraphim, that we meet with so often in the Bible?"

"Cherubim," replied the father, "is a Hebrew word which means knowledge, and Seraphim is another that signifies a flame, and it has been supposed that the cherubim are angels who excel in knowledge, and the seraphim angels who excel in loving God."

"I hope then," said the boy, "that when I die, I shall be a seraph, for I had rather love God than know all things."

A very good wish for a child, but when he grows wiser, he will learn that the knowledge and love of God, keep pace in the sanctified soul.—The more is known of God, the more it will love God.

True, the wisest of men, as the world weighs wisdom, are not the nearest to the heart of God, and do not feel the warmest influences of his love. And often you may find men who have studied the Bible long and deeply, grasped its strong doctrines, and expatiated on its charms, who, nevertheless, are far from excelling in the love of Him whose character is revealed to the eye of faith in every line. Now these students of the Bible, though their fame may have travelled the world over, and their works may descend to generations yet unborn, are not theologians. Theology means the knowledge of God, but what does that man know of God, who has no soul to rejoice in the smiles of holiness, to respond to the sympathies of infinite benevolence, and feel the soft influences of divine compassion and redeeming love. In Germany and in our own land, how many men become distinguished as Bible scholars, whose writings and whose conversation show that they study the letter that killeth, and neglect the spirit that giveth life.

The knowledge of God is not to be found in books. It is not revealed even in the Bible to them whose eyes are holden by sin. The knowledge of God is the gift of God. It is wisdom that cometh down from above. And he who loves God most will draw from him the richest measures of that wisdom which clothes the soul with the moral image of the Maker.

If I were, therefore, looking for a real theologian, the true student of God, I would not go to the bookworm eating his way through huge volumes, but I would seek the most humble disciple who walks with God, and with simple faith looks up to Him, and leans on Him, and draws daily and full supplies from the fountains of the divine mind.—Such a pupil in the school of Christ will learn more of God than books can teach. He that loves most will know most.

And knowing more, the believer will love more. So will angels and the spirits of the just be perfect. As cherubim and seraphim press on in hopeless but holy endeavors, to fathom the "depth of the riches, both of the wisdom and knowledge of God," they are more and more persuaded that "neither height nor depth shall be able to separate them from the love of God which is in Christ Jesus our Lord."

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